

Collective Action and Education on Instagram against Online Gender-Based Violence in Indonesia

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Article

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Abstract

This study aims to investigate how education and collective action on Instagram have contributed to helping the public understand the urgency of eliminating online gender-based violence (OGBV) in Indonesia. Instagram accounts that have been examined include @taskforce_kbgo, @srikandikbgo, and @stop.kbgo. Those accounts were chosen because they primarily address OGBV, as the number of cases in Indonesia has kept increasing throughout the years. This study uses a qualitative descriptive approach encompassing online observation, interview, and documentation. Online observation is conducted to discover those accounts' communication patterns and activities. In addition, the researcher interviewed one of the actors behind to discover their motivations, their goals, and the processes in managing their advocacy. The findings show that those accounts focus on educating the public about OGBV and its rising cases in Indonesia. By promoting this issue, they can raise awareness of OGBV and minimize the risks of using digital platforms. Furthermore, they have created content that can captivate young people since they are active and prominent users of digital platforms. Digital platforms, including social media, have made collective action possible beyond time and space. These works have allowed the public to be well-informed and well-equipped with skills and knowledge on OGBV.

Keywords: *Collective Action; Education; Instagram; Online Gender-Based Violence; Qualitative Descriptive; Social Media*

Abstrak

Penelitian ini bertujuan untuk menyelidiki bagaimana pendidikan dan aksi kolektif di Instagram telah berkontribusi dalam membantu masyarakat memahami urgensi penghapusan kekerasan berbasis gender online (KBGO) di Indonesia. Akun-akun Instagram yang diteliti meliputi @taskforce_kbgo, @srikandikbgo, dan @stop.kbgo. Akun-akun tersebut dipilih karena secara khusus membahas KBGO, mengingat jumlah kasus di Indonesia terus meningkat dari tahun ke tahun. Penelitian ini menggunakan metode studi pustaka yang mencakup observasi daring, wawancara, dan dokumentasi. Observasi daring dilakukan untuk mengetahui pola komunikasi dan aktivitas dari akun-akun tersebut. Selain itu, peneliti mewawancarai salah satu aktor di balik akun tersebut untuk mengetahui motivasi, tujuan, dan proses yang mereka lalui dalam mengelola advokasi mereka. Hasil penelitian menunjukkan bahwa akun-akun tersebut berfokus pada edukasi masyarakat mengenai KBGO dan peningkatan jumlah kasusnya di Indonesia. Dengan mempromosikan isu ini melalui media sosial Instagram, mereka dapat meningkatkan kesadaran tentang KBGO dan meminimalkan risiko dalam penggunaan platform digital. Selain itu, mereka telah menciptakan konten yang dapat menarik perhatian kaum muda karena mereka adalah pengguna aktif dan dominan di platform digital. Platform digital, termasuk media sosial, telah memungkinkan aksi kolektif melampaui batasan waktu dan ruang. Upaya-upaya ini telah memungkinkan masyarakat untuk lebih memahami dan memiliki keterampilan serta pengetahuan yang memadai tentang KBGO.

Kata Kunci: Aksi Kolektif; Edukasi; Instagram; Kekerasan Berbasis Gender Online; Media Sosial; Studi Literatur

INTRODUCTION

Social media hold a profound place in the heart of Indonesian society. People in Indonesia are becoming increasingly familiar with social media platforms and have integrated them into their daily lives. The statistics on social media usage in Indonesia have been updated over time, showing a significant increase. According to recent data from Data Reportal, Indonesia had 139 million social media users in 2024 (Kemp, 2024). WhatsApp, Instagram, Facebook, and TikTok remain the dominant platforms among Indonesians (We Are Social & Howe, 2024). WhatsApp tops the list, with 90.9% of the population using it. Instagram follows in second place with 85.3% monthly usage (We Are Social & Howe, 2014). The continuous rise in social media users offers an opportunity to reflect on what has changed, what is currently changing, and what will change due to this trend. Interactive and connected have been two frequent words that define the recent social media era. Shirky (2008) underlines that social media makes sharing, working together, and taking collective action more visible. Social media encourages people to express their opinions and thoughts, especially in response to notable events which capture public attention (Shirky, 2011). Although, social media is flooded with negative information including hoaxes and hate speech, but social media is often associated with participatory culture (Jenkins, 2006). Participatory culture underlines audience is no longer passive, but they have turned into active audience. Furthermore, social media can be used to promote and campaign human rights issues and social changes, and to deliver criticism (Custers, 2022). In the case of human rights advocacy, including OGBV, social media can foster empathy, raise awareness, and generate collective action (Hall, 2019). Social media plays pivotal roles in bringing violence against women or gender-based violence into contemporary discussions. Blithe and Neal (2021) underpin the relation between social media platforms and fourth-wave feminism, the most recent wave which occurs simultaneously with the digital era. Fourth-wave feminism have embraced the increasingly use of social media platforms (Cochrane, 2013; Looft, 2017). Interestingly, fourth-wave feminism, which is marked with social media activism, also has primarily focused on eliminating gendered-violence, sexual harassment, and sexual assault (Blithe & Neal, 2021; Chamberlain, 2017; Munro, 2013). Social media has enabled activists and feminists to organize, discuss, share information, and shine light on important women issues (Gleeson, 2018; Cochrane, 2013; Looft, 2017).

Social media has allowed people to connect and reach a broader audience. Social media has also been a powerful tool to promote issues that were rarely discussed in public. In Indonesia, cases of violence against women have been traditionally seen as taboo for outsiders to interfere (Blackburn, 2004). As a result, discussions on how to solve the problem were rarely held or published. However, Indonesian women have undergone multiple phases in fighting for their rights. Today social media becomes a crucial tool for continuing the struggle, particularly eliminating and preventing gender-based violence in the online sphere. Social media has facilitated women to create social movements and to respond to crises arising from individuals, organizations, and communities (Stewart & Schultze, 2019; Kristanto et al., 2021). The rise of digital platforms in Indonesia has coincided with a significant increase in online gender-based violence (OGBV). Digital spaces create additional risks for women, who are especially susceptible to OGBV (Andina et al., 2023). OGBV reflects and replicates violence experienced by women in the offline sphere, when one gender is considered superior to another gender (Agustin, 2024). Gender inequality grows bigger and broader in society (Agustin, 2024) and it has been reproduced and manifested into violence in the online arena. SAFENet classifies OGBV (Kusuma & Arum, 2020) into several types, including privacy violation, surveillance, monitoring, reputation damage, online harassment, threats and violence, and community targeting. Komnas Perempuan (National Commission of Violence against Women, 2023) further categorizes OGBV into non-consensual intimate image (NCII, previously known as revenge porn), cyber-hacking, impersonation, cyber-stalking, malicious distribution, illegal content, online defamation, cyber-recruitment, cyber-trafficking, cyber-grooming, sexting, cyber-harassment, sextortion, doxing, trolling, online mobbing, digital voyeurism, and gender hate speech. Additionally, Chemaly and Roy (2020), in collaboration with Women's Media Centre, developed an online abuse wheel detailing forms of OGBV

that women experience, such as doxing, non-consensual pornography, grooming, gender-based bullying, stalking, impersonation, financial abuses, unsolicited pornography, and sexual objectification.

OGBV cases in Indonesia have quadrupled in the past three years, especially during the COVID-19 pandemic (LBH APIK, 2021). LBH APIK (a legal aid institute in Indonesia) reported that the cases were rising significantly from 17 cases in 2019 to 489 cases in 2021 (LBH APIK, 2021). Data from Southeast Asia Freedom Expression Network (SAFENet) showed a similar pattern where the cases soared dramatically from 60 to 677 in 2021 (SAFENet, 2021). The annual report of the National Commission on Violence against Women (*Komisi Nasional Anti Kekerasan terhadap Perempuan*) showed that there was a dramatic increase in OGBV cases in Indonesia, reaching 83% or 940 to 1721 cases in 2021 (LBH APIK, 2021). Many young people have encountered OGBV while using digital platforms such as WhatsApp, Line, Instagram, Facebook, Tinder, and Muzmatch (Rifka Annisa, 2021). The rise in OGBV has paralleled the growing use of digital platforms in Indonesia. In response, people and organizations increasingly use digital platforms to raise awareness of alarming OGBV cases in Indonesia, such as *Awas KBGO!* (Beware of OGBV!), initiated by SAFENet, have actively run a series of campaigns on Instagram to highlight the issue (SAFENet, 2024; Namira & Nurliah, 2023). INFID, a non-profit organization operating in Indonesia, also uses social media to raise awareness of OGBV (Ruslinia et al., 2023). Other organizations utilizing social media to campaign for OGBV prevention and elimination are Purple Code Collective, the National Commission on Violence against Women, the Ministry of Women Empowerment and Child Protection (NORC, 2022). The most notable program in Indonesia is *Awas KBGO!* initiated and organized by SAFENet (Ratnasari et al., 2021). Meanwhile, other communities or programs focusing on OGBV have yet to be much explored, such as Task Force KBGO, Srikandi KBGO, and Stop KBGO.

Several communities have been actively working to prevent and eliminate OGBV in Indonesia, including Task Force KBGO, Srikandi KBGO, and Stop KBGO. Those communities were formed in response to the increasing number of OGBV cases across the country. They have actively shared information on Instagram, posting content and facilitating discussions on the issue. The online environment and digital platforms have enabled individuals to collaborate, such as signing petitions and initiating campaigns (Wang & Shi, 2018). Collective action in the online space can be driven by individuals or groups, with or without organization, aiming to resolve the perceived group's disadvantages (Zhao et al., 2022). Furthermore, the activities of Task Force KBGO, Srikandi KBGO, and Stop KBGO can be perceived as informal learning (Coombs & Ahmed, 1974; Bourke et al., 2018; Kral & Health, 2013; Garner et al., 2015) through the use of social media. Knowles (2005) defines informal learning as a circumstance when individuals take the initiative, identify their learning needs, formulate learning goals, prepare resources, implement strategies, and evaluate the outcomes. Johnson & Majewska (2022) underline the components that differ between informal, non-formal, and formal learning, including at least its actors, goals or objectives, education methods, target audiences, expected outcomes, and learning environment. Social media has been explored in informal learning environments and have implications for what can be learned, what kind of learning, who the actors are, and how the environment is, especially on the issues of marginalized groups (Kumar & Nanda, 2022; Amoyaw, 2023). This research aims to explore the activities undertaken by Task Force KBGO, Srikandi KBGO, and Stop KBGO, to reflect on the current state of OGBV in Indonesia, and to encourage further efforts and research on OGBV.

METHOD

This research employs a qualitative descriptive approach, using data collection techniques which include observation, interview, and documentation. Observation and documentation were done by observing their activities on social media, identifying relevant sources to answer the research question and by reviewing what have done before, such as Instagram content, official documents, and papers. The researcher collected data from sources related to accounts and communities @taskforce_kbgo, @srikandikbgo, and @stop.kbgo. In addition, the researcher also interviewed a

member of @srikandikbgo to comprehend more about collective actions and education on OGBV using social media Instagram. The informant, Hana Nabila Putri, has been part of Srikandi KBGO for a long time, since early days this organization was formed. Before joining Srikandi KBGO, Hana was involved in several similar organizations, focusing on online gender-based violence. When the researcher approached this organization, Hana played an important role in representing Srikandi KBGO to share information with the researcher. Therefore, Hana is the reliable informant to share information and experiences regarding collective action and education that have been initiated and done by Srikandi KBGO. The interview was conducted through Zoom Meeting after we discussed it through direct messages in Instagram. Research questions encompass the history and the journey of Srikandi KBGO, its goals or objectives, target audience, activities and initiatives, organizational structure, uses of social media platforms, networks, challenges to eliminate OGBV, educational division's activities, desired outcomes, and learning environment. This research was conducted four months, from June to September 2024. The data was analyzed using techniques coined by Miles, Huberman, and Saldana (2014) which include data collection or data gathering, data display, data condensation, drawing conclusions, and verifying. As mentioned above, data was collected through observation, interview, and documentation and after that, data was displayed (not yet being published) to see more comprehensively which ones should be included or not included (based on the research question). Afterwards, the data was coded and categorized according to conceptual frameworks employed in this research (see diagram 1, diagram 2). Conclusions were drawn from that process, and lastly, data verification process was made by comparing to the previous similar research, comparing the data collected from observation, interview, and documentation.

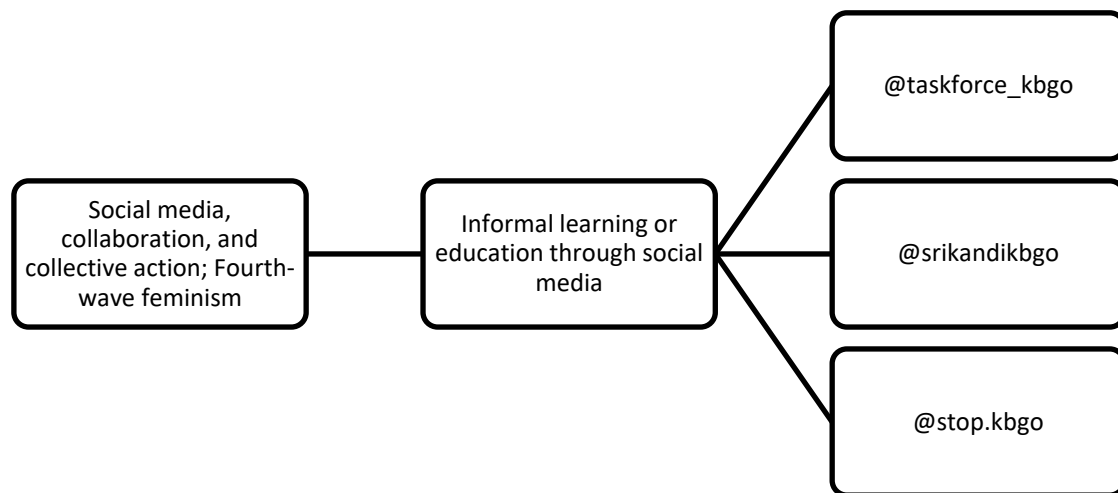


Diagram 1. Conceptual Frameworks of This Research (Munro, 2013; Fuchs, 2013; Blithe & Neal, 2021; Kleis, 1973; Amoyaw, 2023)

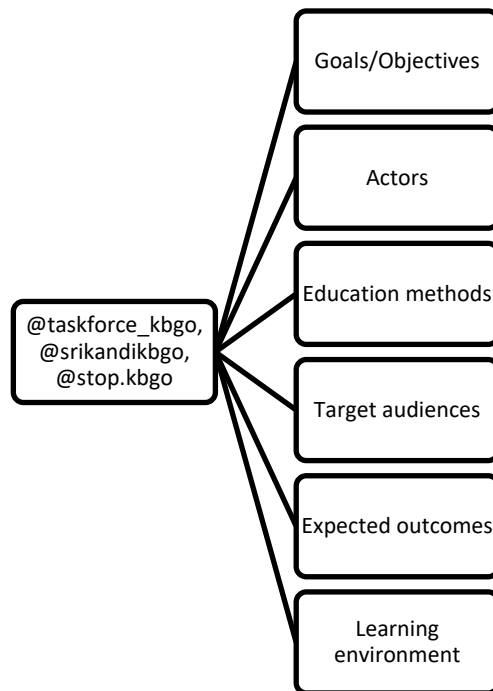


Diagram 2. Analytical Frameworks of This Research (Knowles, 2005; Johnson & Majewska, 2022)

RESULTS AND DISCUSSION

Similar goals, different approaches

The very first aspect examined was the goals or objectives of Task Force KBGO, Srikandi KBGO, and Stop KBGO. Their main goal is to raise awareness of OGBV. They provided the data on Instagram, from the posts, stories, and links, to show the increasing cases of OGBV in Indonesia. I have summarized their objectives below:

Table 1. Research Data
(Analyzed by researcher, 2024)

OBJECTIVES		
@taskforce_kbgo	@srikandikbgo	@stop.kbgo
<ul style="list-style-type: none"> • Raising public awareness of OGBV • Preventing and eliminating OGBV collectively • Giving legal and psychological assistance for victims of OGBV 	<ul style="list-style-type: none"> • Raising public awareness of OGBV • Preventing and eliminating OGBV • Ensuring digital security in Indonesia 	<ul style="list-style-type: none"> • Raising public awareness of OGBV • Advocating OGBV • Educating people about OGBV • Giving legal and psychological assistance for victims of OGV

Those objectives (see table 1) were intertwined with the expected outcome they had. The result shows that @taskforce_kbgo hoped that more and more people are aware of OGBV, know how to seek help when becoming victims of OGBV or when their relatives become victims of OGBV, and more people address OGBV and the urgency to tackle this issue in Indonesia. Meanwhile, @srikandikbgo wished for more people to be aware of OGBV, more people to participate in advocating OGBV, and more people to be equipped with skills to protect their data. Lastly, @stop.kbgo hoped more people, especially youth, are aware of OGBV and more people understand the urgency to prevent and eliminate OGBV in Indonesia.

Before jumping into their actions, it is pivotal to delve into actors (see table 2) who have initiated and operated programs within each community, and the information of actors will give insights into the backgrounds and how these communities were formed.

Table 2. Research Data
(Analyzed by researcher, 2024)

ACTORS		
@taskforce_kbgo	@srikandikbgo	@stop.kbgo
Taskforce KBGO was initiated by 40 people who have had a particular concern on OGBV in Indonesia. They met each other when they attended Workshop KBGO 101 held by Purplecode Collective. Now the members are 25 people.	Srikandi KBGO was initiated by organizational networks which focus on preventing and eliminating, especially those who have joined trainings held by Yayasan Gemilang Sehat Indonesia (YGSI) or Rutgers Indonesia and SAFENet.	Stop KBGO was an initiative from college students across Indonesia, such as Universitas Indonesia, Universitas Islam Negeri, Universitas Jendral Soedirman, and Universitas Lambung Mangkurat.

Besides actors, this research also focused on target audience of each community (see table 3) and expected outcomes (see table 4), which details are below.

Table 3. Research Data
(Analyzed by researcher, 2024)

TARGET AUDIENCE		
@taskforce_kbgo	@srikandikbgo	@stop.kbgo
General public (all people who are not aware of OGBV or unfamiliar with OGBV), organizations, activists, and women.	General public, activists, and women.	Youth and general public who are not aware of OGBV or unfamiliar with OGBV.

Table 4. Research Data
(Analyzed by researcher, 2024)

EXPECTED OUTCOMES		
@taskforce_kbgo	@srikandikbgo	@stop.kbgo
More people are aware of OGBV, how to seek for help when becoming victims of OGBV, and more people address OGBV and the urgency to tackle this issue in Indonesia.	More people are aware of OGBV, more people participate in advocating OGBV, and more people are equipped with skills to protect their data.	More people, especially young population are aware of OGBV, and more people understand the urgency to prevent and eliminate OGBV.

By using social media, those accounts should consider the content they would publish. The activities to make, choose, and publish content based on their objectives, backgrounds, and target audience have directly and indirectly created their own learning environment (see table 5). The environment was interrelated to their offline actives.

Table 5. Research Data
(Analyzed by researcher, 2024)

LEARNING ENVIRONMENT		
@taskforce_kbgo	@srikandikbgo	@stop.kbgo
Serious topic covered by fun and interesting content that can be understood by all people.	Serious but fun; OGBV is a sensitive and complex issue. Therefore, the team has tried to deliver the topic in a way that	The content is aimed at raising awareness of OGBV especially among youth. Thus, the team has made the content easy to

everyone can understand OGBV and its complexities.	comprehend although OGBV is a sensitive topic.
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Learning methods of @taskforce_kbgo

There are various topics covered in @taskforce_kbgo's content on Instagram. This account itself has conducted various activities online and offline to promote OGBV elimination. Taskforce KBGO has posted about the basic knowledge of OGBV, such as "Apa itu KBGO?" (What is OGBV?), and examples and illustrations of OGBV in Indonesia, including NCII, grooming, and sexual harassment. The content was then followed by other content, which covered information about the procedures for reporting the cases and the current data on OGBV cases in Indonesia. Besides, this content also disseminated advanced knowledge on gender issues, including gender bias and technology, types of OGBV based on Indonesian law and context, OGBV happened on online dating apps, unfamiliar terms of OGBV, how to secure data, frequent cases of OGBV, and many others. In addition, to engage with a broad audience, Taskforce KBGO also reviewed popular documentary movies like Cyber Hell and Tinder Swindler that can picture OGBV cases. The similarity between Taskforce KBGO and other accounts, especially Srikandi KBGO, is that Taskforce KBGO conducted events both offline and online and published those events through its Instagram account. Meanwhile, the distinctive of Taskforce KBGO was that it has actively conducted research and disseminated and reported the results annually through its website and Instagram (see table 6, figure 3, figure 4).

Table 6. Research Data
(Analyzed by researcher, 2024)

LEARNING METHODS @taskforce_kbgo	
1.	Publishing content about basic knowledge of OGBV, how to report cases, forms of OGBV, and the data of OGBV cases in Indonesia
2.	Publishing content about advance knowledge on gender issues
3.	Conducting research and disseminating the results
4.	Conducting online and offline events and publishing those events
5.	Reviewing movies themed OGBV

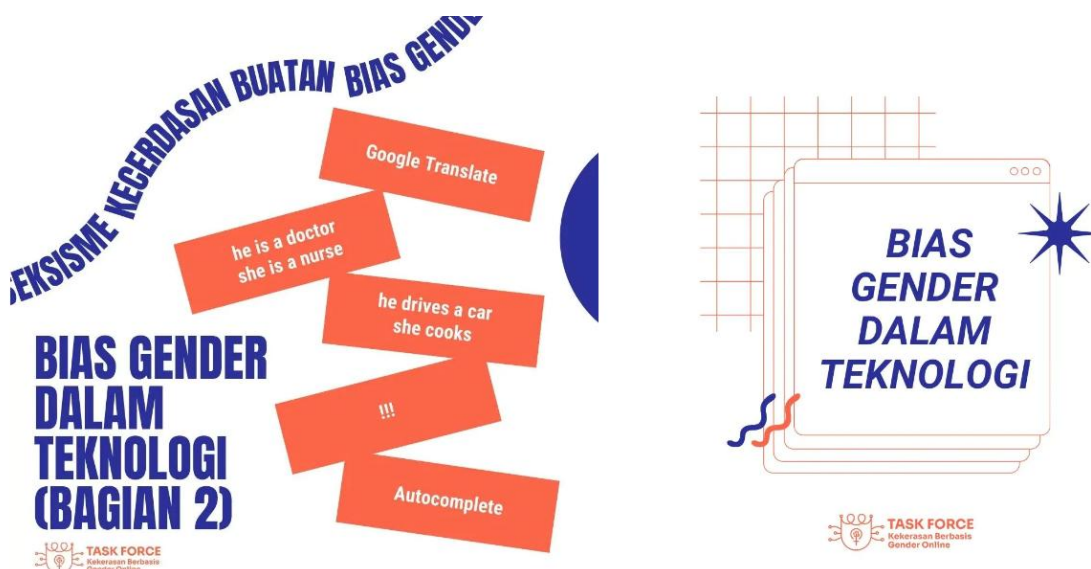


Figure 3. Content on @taskforce_kbgo's Instagram
(Source: Instagram @taskforce_kbgo, 2023)



Figure 4. Content on @taskforce_kbgo's Instagram
(Source: Instagram @taskforce_kbgo, 2023)

Learning methods of @srikandikbgo

Srikandi KBGO has three divisions, namely, education, advocacy, and legal and psychological aids, which serve different tasks and activities. Data gained from observation and interviews show that each division's responsibilities align with the community's objectives. The education division is responsible for improving the public's knowledge and understanding of OGBV and how to protect ourselves from digital violence, as well as for educating people about their digital rights. Then, the advocacy division oversees promoting and advocating the rights of victims of OGBV, particularly to policymakers, government bodies, and related organizations. In addition, this division aims to be involved in policy, regulation, and law-making that will be used as frameworks for protecting victims of OGBV. Following this, there are also legal and psychological aids provided by Srikandi KBGO that help victims to proceed with their cases. The content on Instagram was created and posted by the education division. Therefore, as for the learning methods, I focus specifically on the activities that the education division has done below (see figure 5, figure 6, table 6).



Figure 5. Content on @srikandikbgo's Instagram
(Source: Instagram @srikandikbgo, 2024)



Figure 6. Content on @srikandikbgo's Instagram
(Source: Instagram @srikandikbgo, 2024)

Table 6. Research Data
(Analyzed by researcher, 2024)

LEARNING METHODS @srikandikbgo	
1.	Creating and publishing content on Instagram
2.	Conducting and publishing online and offline discussions for public and young activists. The themes of online and offline discussions included: <ul style="list-style-type: none"> • “Siaga Respon Insiden Keamanan Digital dan Kekerasan berbasis Gender Online” (Digital Security Incident-Response Alert and Online Gender-based Violence) • “Pelatihan Kekerasan berbasis Gender Online” (Online Gender-based Violence Training) • “Audiensi dengan Pemerintah Palu” (Meeting and Discussion with the Palu government) • “Publikasi Laporan Kekerasan berbasis Gender Online Terbaru” (Publication of Latest Online Gender-based Violence Report) • “Hari Anak Nasional: Anak Cerdas, Berinternet Sehat” (National Children’s Day: Smart Children, Healthy Internet) • Other issues that were addressed include UU ITE (Electronic Information and Transaction Law) and criminalization of sexual violence activists and victims
3.	Collaborating with other organizations to make content about OGBV
4.	Attempting to engage with broader audience, especially with victims of OGBV
5.	Giving understanding on OGBV, such as the meaning of OGBV, forms of OGBV, how to prevent and eliminate OGBV, and regulations or policies related to OGBV in Indonesia

Learning Methods of @stop.kbgo

Similar to the other two, Stop KBGO have given explanations on OGBV through its content and have conducted several online discussions, not only through Instagram live, but also Zoom Meeting. Compared to Taskforce KBGO and Srikandi KBGO, Stop KBGO were using more Instagram features to promote OGBV elimination (see figure 7, figure 8, table 7).

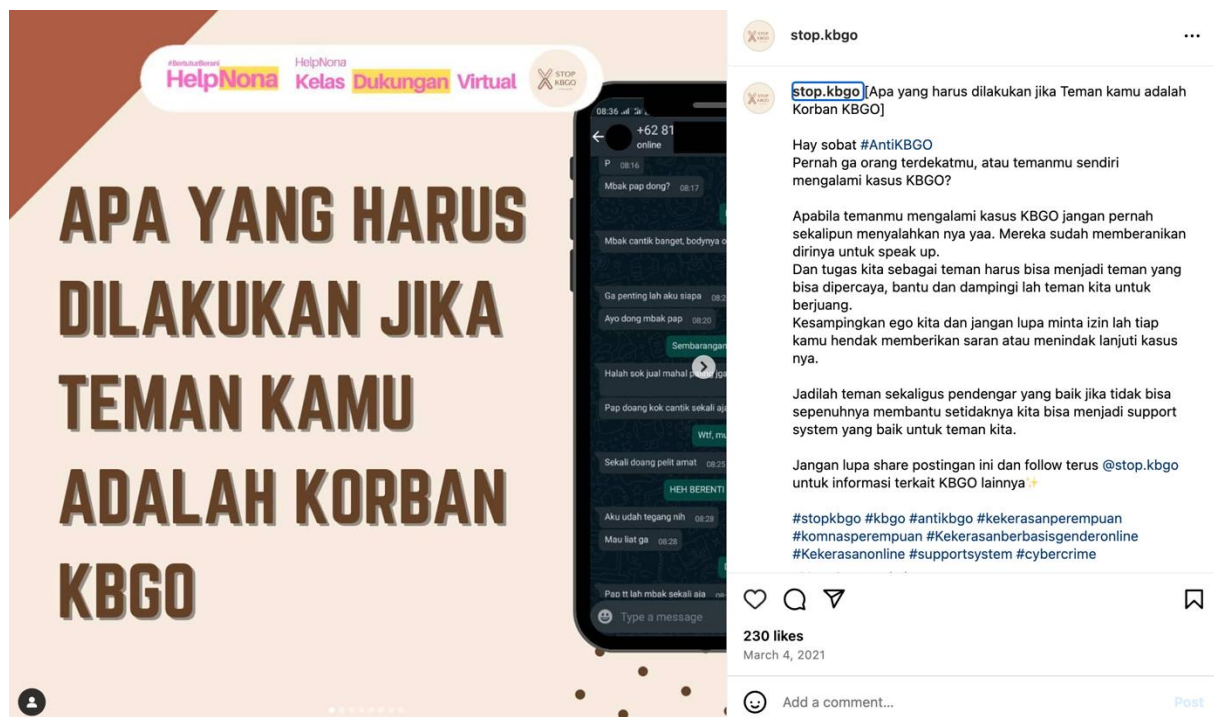


Figure 7. Content on @stop.kbgo's Instagram
(Source: Instagram @stop.kbgo, 2021)



Figure 8. Content on @stop.kbgo's Instagram
(Source: Instagram @stop.kbgo, 2021)

Table 7. Research Data
(Analyzed by researcher, 2024)

LEARNING METHODS	
@stop.kbgo	
1.	Conducting online discussions through Instagram live and Zoom Meeting with topics including how to help and protect victims of OGBV, legal aid, how to handle NCII cases, gender based violence in colleges, and the culture of victim blaming in Indonesia
2.	Giving explanations through Instagram content about the definition of OGBV, the statical data of OGBV cases, what to do to deal with OGBV, which institutions that can help victims of OGBV, activities and forms of OGBV, and punishment for the perpetrators
3.	Opening volunteer recruitments for youth
4.	Conducting Question and Answer (Q&A) about OGBV
5.	Creating podcasts which addresses OGBV
6.	Giving information on legal and psychological providers for victims of OGBV

Entangled Relations between Social Media, Fourth-wave feminism, and OGBV

Social media has repeatedly been included in every discussion of fourth feminism and has been a critical battle site for women's movements and struggles. Social media are perceived as one characteristic distinguishing fourth-wave feminism from other previous waves. The ability of social media to connect people has been seen as a strength to generate activism, a sense of belonging, and solidarity (Zimmerman, 2017). Social media continues to be fundamental to fourth wave feminism as necessary platforms for commentary and mobilizing (Baumgardner, 2011; Munro, 2013; Risam, 2015; Vogel, 2014). Aside from social media, fourth-wave feminism is also marked by the concept of intersectionality and focuses on issues such as gendered violence, sexual harassment, and sexual assault (Blithe & Neal, 2021). Technological mobilization, empowerment, and social activism are other essential elements of fourth wave feminism (Chamberlain, 2017; Rivers, 2017; Davis, 2000). Feminist movements using social media and other digital platforms can be manifested in many activities and tactics such as creating alternative media, creating counter-public sphere (Fraser, 1990; Negt & Kluge, 1993), campaigns, video activism, digital archiving, data activism, digital content production and

moderation, organizing volunteers, offline training initiatives, engaging in public talks and events, blogging, and engaging (Sener, 2021; Mendes et al., 2019).

Online gender-based violence, or OGBV, is the violence resulting from digital platforms, the internet, and social media. Although those have brought a great deal of benefits, we must be reminded that they also bring challenges and drawbacks. Thus, it is better to acknowledge that, on the one hand, they have helped women in campaigning for the elimination of gendered violence, sexual harassment, and sexual assault. On the other hand, the use of those digital tools has shaped 'the new culture' where women remain susceptible to the unjust and patriarchal system. During the COVID-19 pandemic, many people have migrated their activities to the online sphere, making them more vulnerable to OGBV. This circumstance continues as the COVID-19 virus has slowly disappeared. Given this situation, many organizations have formulated guidance to overcome OGBV and have promoted the elimination of OGBV. The education, collective action, and advocacy by those organizations can be perceived as a manifestation of fourth-wave feminism addressing not only gender-based violence in the offline sphere but also online gender-based violence, which somehow has different forms and patterns. Besides that, from the cases brought in this study, it can be seen there has been collaboration and solidarity, especially among women, to address the issue of OGBV in Indonesia. Initiatives such as utilizing social media, conducting offline and online events and discussions, doing research projects, and many others are also parts of their collaborative works.

New Ways of Learning in Social Media Era

Learning is not always associated with formal ones, but also informal, non-formal, voluntary-based, and community-based learning. Social media have created new spaces to learn about previously deemed sensitive or private issues. However, the problem like OGBV should be seen as a public matter, and people should understand ways to protect themselves from OGBV. Moreover, the number of OGBV cases in Indonesia is concerning. Social media can be one of the best choices to reach and engage with a broader audience despite social media bringing their own challenges. The emergence of @taskforce_kbgo, @srikandikbgo, and @stop.kbgo was a response to the alarming number of OGBV cases while seeing social media as a helping tool for their advocacy. Besides being voluntary, their campaign can also be considered a human rights campaign that addresses women's rights, especially the right to possess a safe and comfortable environment without violence. Their content not only contains the conceptual knowledge of OGBV but also experiences, stories, and research data related to OGBV that can give more rigid illustrations. The actors of those three accounts have different backgrounds; however, based on what the researcher has observed, the actors behind have met in person before initiating further actions. Creating Instagram accounts is one of their attempts, so their voice can be heard, their works can be seen, and more people can be aware of the issue of OGBV. Their objectives and target audience are similar but have different methods to amplify the issue of OGBV. For example, for the content itself, they have addressed 'the serious topic' in a fun way without leaving out the essential parts of it. Their audiences are varied, from the general public to women and youth. Therefore, they should make the content relatable to anyone they think they are a pivotal audience. Although the content was packed with creative, colorful, and fun content, they do not forget to continuously remind the public through their content the danger of OGBV, the damage that resulted from OGBV, the trauma of victims, the urgency to decrease the number of cases, the need to identify hidden cases as victims barely speak up, the barriers and challenges they have encountered, the unfair treatment they are facing, and many more. Those three accounts have various methods to deliver messages through Instagram, but their methods always align with their objectives and expected outcomes. Besides, they bring multiple topics and contexts of OGBV so people can comprehend their content. Account @taskforce_kbgo not only publishes and creates content but also regularly publishes the research data annually and the cases they handle throughout the year. Subsequently, account @srikandi_kbgo handles the content specifically by the education division. However, the idea and the brainstorming processes have been conducted together with other divisions before finally being

executed by the education division. Meanwhile, the account @stop.kbgo has utilized various features such as Q&A on Instagram and podcasts and has opened volunteer recruitments for youth.

Reflecting on the Research

Some research shows that social media have shaped new patterns and forms of collective action, especially related to social and marginalized group issues (Maryani, 2017; Smith et al., 2015). Social media enable people with shared experiences to unite and support each other, although they have not yet met in person (Bank-Weston & Kolski, 2022). It also becomes possible to communicate, collaborate, and participate (Liu, 2022) in promoting and raising awareness of issues such as online gender-based violence. This research has contributed to a better understanding of how social media have helped people form collective action and make the action sustainable with a diverse range of online and offline activities. This research also shows the example or manifestation of fourth-wave feminism in the Indonesian context. Therefore, it can be added to previous studies focusing on fourth-wave feminism and the use of social media platforms in the global or national context. Future research can also emphasize the characteristics of fourth-wave feminism in Indonesia and compare them to fourth-wave feminism that emerged in other countries or areas, such as Western countries. Furthermore, as this research also focuses on informal learning, this research can inform that informal learning in the digital era can have a different implementation and can be affected by the advancement of technologies. This research shows that informal learning can be voluntary-based, community-based, and digital platforms-based. This research strengthens the previous research finding (Tazhenova et al., 2024), which underlines the positive correlation between social media use and informal learning, encompassing its reach, learning effectiveness, engagement level, and motivation. In addition, previous research on OGBV in Indonesia is still limited compared to some countries (Jatmiko et al., 2020). Thus, this research can add and stimulate future projects on OGBV, specifically within the Indonesian context. Speaking of collective action, education, and campaigns, some research projects have examined organizations and programs such as SAFENet, Purple Code Collective, LBH APIK, Komnas Perempuan (NORC, 20220), and Awas KBGO! (Ratnasari et al., 2021). This research aims to address other organizations and programs that also play significant roles in preventing and eliminating OGBV in Indonesia. However, this research and the initiatives to combat OGBV in Indonesia need further and deeper investigations as this research employs more secondary data.

CONCLUSION

Instagram accounts @taskforce_kbgo, @srikandikbgo, and @stop.kbgo are originally communities built offsite, and they use social media Instagram to expand their networks and reach in advocating OGBV in Indonesia. Their use of Instagram has leveraged their collective actions and has helped educate the public on OGBV and its surrounding issues. Their activities reflect fourth-wave feminism, which can be identified using social media and the elimination of gender-based violence, sexual harassment, and sexual assault. Although their approaches to educating people on OGBV are different and varied, their goals are the same: to give a better understanding of OGBV to the public. The actors behind those accounts are from different backgrounds in terms of organizations and age groups. Their learning methods are similar, but they have the same objectives to prevent and eliminate OGBV in Indonesia. Social media have provided new learning and education spaces, especially on contemporary issues barely discussed in the formal environment. In response to the concerning number of cases of OGBV, Task Force KBGO, Srikandi KBGO, and Stop KBGO utilize social media Instagram to raise awareness of OGBV and encourage more collaborative actions. This research has contributed to understanding the way social media, collective action, and education have been intersected, especially in promoting issues like OGBV. In addition, this research can contribute to discussions of OGBV and the organizations or communities that have actively promoted its elimination in Indonesia. Furthermore, this research also contributes to the discussion and debate of fourth-wave feminism, specifically in Indonesia. This research mainly uses the secondary data, thus, future research

should explore other methods and data gathering processes. Additionally, as this research addresses social media, OGBV's campaigns, and fourth-wave feminism, future research can shift its focus to characteristics of OGBV's campaigns in Indonesia and what distinguishes them from other campaigns in other countries with different social, cultural, and political backgrounds. Future research can also explore other organizations and communities in Indonesia that focus on OGBV issues, their projects or activities, and their impact on society.

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